

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO ANTI-SLAVERY SOCIETY.

We are verily guilty concerning our brother *** therefore, is this distress come upon us.

GAMALIEL BAILEY, EDITORS.

JAMES G. BIRNEY, AND

VOLUME 1.

THE PHILANTHROPIST

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POETRY.

For the Philanthropist.

Heaven Hath no bondmen.

God of the wretched! hear a mother's prayer. Oh, let my infant live! tho' I have felt Oppression's heaviest chain, for my l'd child, Hope still survives: a brighter day may dawn. The love, that won a Saviour from the skies, May touch the icy hearts of those, who wring The warm life blood from ours.

My child! my child! How feebly throbs thy heart! oh, would that mine Were still'd forever! Now the cold, cold drop! Are gathering on thy brow. Just God and True! Oh let my infant live! Forgive the prayer!

Thou, who dost know the anguish of my soul, Teach me to bow. Alas, my child! my child!

They little stretch'd limb, and trembling breath

Mark the destroyer's touch.

One moment more,

His eyes are turn'd on me. Those quivering lips— Oh, could they but pronounce thy mother's name!

Vain hope! The last, keen pang of death is o'er,

The last tie sever'd. I have none on earth

To love me now. Ah, whilst shall I go!

To whom for pity turn? My child! my child!

Oh, would that I were cold and still like thee!

But hark—methinks, a sooth voice I hear,

Breathing of love and pity—"Come to me,

Ye that are weary, and I'll give you rest."

And now—methinks my child's sweet tones I hear:

Hark! hark! he sings—

"Why weep my mother? Forever I'm free,

From the chain the oppressor had bound on me.

Look on me, mother, and dry thy tears;

Earth has no crown like thy infant wears.

Heaven hath no bondmen—I'm free, I'm free

From the chain that the white man had bound on me.

Weep not my mother! I drink of the flood

That flows from the throne of the living God.

Freely I drink, for no tyrant is there

To shed o'er my bosom the blight of despair.

Heaven hath no tyrants—I'm free, I'm free,

From the chain that the white man had bound on me.

Hark! that sweet song—is the song of the bless'd—

Of earth? weary pilgrims, forever at rest.

Mother! I hasten to join in the strain;

Free from all dread of the lash or the chain;

Heaven hath no bondmen—I'm free, I'm free

From the chain the oppressor had fasten'd on me.

M. I. B.

Cincinnati, Oct. 26th, 1836.

COLONIZATION.

Gov. Pinney of Liberia.—His Testimony respecting the Colony.

As there seems to be a new effort making in favor of the Colonization scheme, and as the name of Gov.

J. B. Pinney appears conspicuous in the proceedings of certain Colonization meetings, we think it not amiss to give his testimony on sundry points which the papers do not report him as having touched upon, on those occasions. Additional interest and importance will attach to this testimony, when it is observed how nearly it corresponds with that of the colored man Mr. Brown, whose testimony and character were assailed with virulence at Chatham Street Chapel in May, 1834, and made the pretext for the mobs of July following. Our printed copies from the identical memorandum we made at the time, immediately after the conversation took place.

New-York, May 6, 1836.

Had an interview with Rev. J. B. Pinney at the Graham Boarding House, kept by Mrs. Nicholson at No. 118, William Street, New-York. He appeared in bad health, and said he was slowly recovering. The following conversation took place.

W. G. "Did the climate of Liberia agree with you?"

J. B. P. [Smiling mournfully] "Better than with almost any other person, I believe, who has visited it."

W. G. "You experienced the fever of the climate, I presume, Sir?"

J. B. P. Yes, Sir, almost incessantly.—In connection with cures, it affected my head and brain very unpleasantly.

After some pause—

W. G. "What is there doing for the conversion of the nations in the vicinity of Liberia?"

J. B. P. Nothing.

W. G. Is the war with King Joe Harris terminated?

J. B. P. Yes. He was glad to make peace on any terms.—[After a pause] The war was a piece of boy's play on the part of the Colonists.

W. G. [After a pause—] and doubtless his meaning.]

A piece of boy's play, did you say, sir?—In what respect do you mean?

J. B. P. I mean that the war was provoked on the part of the Colonists.

W. G. In what manner?

J. B. P. The burning of the native villages, was the immediate cause.

W. G. I had heard something of that matter, Sir; but I supposed it would be claimed by the Colonists, that this was in retaliation of some previous injuries from the natives.

J. B. P. In the previous controversy, I suppose

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the blame was about equal between the parties. It was a mere question about a little property. A piece of boy's play.—Five dollars would have settled the whole matter.

Mr. Pinney was of opinion that the slave trade was on the whole, impeded by the Colony. Many slaves used to be shipped from that spot formerly.

W. G. But what prevents their being shipped from other points of the coast?

J. B. P. The Colony occupies the best anchorage grounds for an extent of two hundred miles.

The colony likewise affords facilities for information to the British cruisers who hover round the coast.

W. G. But does it not also furnish facilities for the slaves? Is not its commerce adapted to these purposes?

J. B. P. To some extent this may be true. But I think not to an extent equaling the checks it imposes on the traffic.

W. G. From some quarter, the slave trade is still carried on with great activity. Some people think it equal to that of any former period?

J. B. P. This must be from the coast of GUINEA.

W. G. Your Colony, I suppose exerts little or no influence for the suppression of the traffic there.

J. B. P. None at all, Sir.

W. G. But the principal part of the traffic, I suppose, has always been from that coast?

J. B. P. Yes, Sir.

W. G. Did you know Thomas C. Brown, who afterwards returned?

J. B. P. Yes.—He became dissatisfied; but Johnson, who was his partner, is now doing very well.

W. G. Do you know anything of his character?

J. B. P. Not very particularly. I never heard anything against him.

W. G. I inquired because his veracity has been questioned.

J. B. P. I read the account of his examination.

There were some statements in his testimony, in which I thought he either misapprehended the facts or mistated them. But the general statements made by him, were, I think, on the whole correct.

W. G. Do you mean that his statements on the more important topics, were correct?

J. B. P. Yes.

W. G. And what were the statements that were incorrect?

J. B. P. I do not remember them now, as it is a long time since I read them. But I marked them at the time. The error, continued Mr. P., has been in sending our Colonists without adequate provision for their comfort. The disasters were owing to this negligence. No physicians. The resources of a Society must be inadequate to such enterprises. It should be conducted by a government.

Such was the testimony of Gov. Pinney on these points, which, as our readers well know, have been matter of no little controversy. He appeared to be a candid sort of a man. In some further conversation we found him not in favor of immediate emancipation, and his general views of slavery we should think very vague and confused.

We were particularly desirous of knowing how a pious Christian missionary, as he appeared to be, should be in favor of the Colonization scheme, after attaining a knowledge of the facts he had communicated. The secret of the matter we found to be this. He had conceived the idea that missionaries could not safely penetrate the native settlements in Africa, overrunning as they are by the lawless whites who prosecute the slave trade among them, without the protection of the military defence furnished by European or American colonies. We held a long argument with him on this subject, and appealed to apostolic example and precept without producing the least change in his views.—Our readers in the light of this fact, may appreciate the missionary claims of the Colonization cause. Think of the facts disclosed by Gov. Pinney in respect to the military attitude of the colonists in the case of King Joe Harris; and then think of supporting such a Colony because it affords military protection to the missionaries. We could as easily reconcile ourselves to the idea of openly propagating our religion by the sword, as Mahomet directed his followers to do.—Friend of Men.

The children were then allowed to question each other upon the holy scriptures, and in this exercise, as well as when interrogated by Mr. Bilby, it was truly delightful to observe the extent of the scripture knowledge many of these little ones possessed.

At the close of the examination, Mr. Bilby briefly addressed the audience, noticing the principles on which the system is founded—the influence it has had upon those educated under it in Great Britain, and expressing his opinion, founded on extensive observation, upon the children of Jamaica, that they are as capable of being benefited by it as the children at home.

The children, after singing the doxology, adjourned to the new schoolroom adjoining, intended for the girls' school, where they were plentifully supplied with a second breakfast of buns and lemonade, previously to their going home.

There appeared during the whole of the proceedings of the morning but one feeling on the part of both visitors and children, viz: that of delight. The contrast between what these children (principally black) presented then, with what they might have presented, but for the infant system, and wit what their parents presented when at the same age, came home to the mind with a force that made many rejoice in the kind providence of God, in opening a way for the friends of christian education, to commence and carry on their good work, "none daring to make them afraid."

The editor of the Herald remarks on the foregoing:

Such are some of the "effects" of emancipation. What christian heart would not welcome the like among the bond of our own country? They are stubborn facts for our opponents to deal with. They are irrefragable assurances that the results of abolition efforts will be blessed. Who that loves his fellow men, and wishes to see light springing up in darkness, and the enthralling spirit enjoying the free privileges of religion and education, will not put forth his whole soul's power, to break up the system of American slavery?

SENTIMENT IN THE WEST INDIES.

The following from the Bahama Argus, of July 30th, 1836, we take from the National Inquirer:

The approach of the second anniversary of the 1st of August, 1834, that day on which the parliament of the British empire proclaimed freedom to the world, the effects of which declaration was immediate in the British colonies, calls for expressions of gratitude to the Author of all good, who in His own appointed time and manner has, by His humble instruments, accomplished a happy and quiet escape from a system of slavery, which appeared interminable without revolution and bloodshed, devastation or abandonment of the colonies. Yet never was society more tranquil and well disposed, or the law more respected than at the present time. Land property has risen in value; the indisputable result of the return of public confidence and the prospects of colonial prosperity.

In New Providence the demand for houses has been greater than for many years past, and is still likely to increase, there is full employment for all the mechanics of the country; laborers are in demand, and are likely to continue so, while cases of vagrancy are very rare.

At a great social change such as the abolition of slavery in the colonies could have been accomplished without cases of temporary inconvenience to some, and of hardship and loss to others would have been impossible; but this inconvenience is not so much as was anticipated, nor the cases of hardship and loss so oppressive as were expected. On the contrary, many persons have extricated themselves from embarrassments which hung like a millstone round their necks, apparently condemning them as slaves to their creditors for the rest of their lives, but from which they are now happily and unexpectedly relieved. The emancipation act has

thus conferred a double benefit by emancipating in many cases the masters as well as the slaves. With the abolition of slavery, the dread of insurrection, loss of life and property has vanished; and whatever individuals may now possess, they feel secure of holding and transmitting without those misgivings which were inseparable from times of slavery.

The measure of abolition is now viewed with satisfaction and pleasure, by many who were opposed to its adoption from the mere apprehension of its pro-

tection of similar scenes and misery as were witnessed at St. Domingo; but the measure attempted there was one of passion, proceeding from a revolutionary faction, while in the British colonies it is one of reason, deliberately adopted by the united councils of the empire.

By the theory of our constitution all British subjects were free; we may boast of it now, both in spirit and in fact; and may hope fully to reap its fruits, when that period which has been prudently allotted to prepare the population for voluntary habi-

tus of industry shall have elapsed.

That the habits of people being suddenly altered,

and the transition from a state of compulsory to one of voluntary labor, should be the sources of occasional inconvenience, there can be little doubt, but this should be forgotten in the achievement of so important an object—an achievement that will form epoch in the history of the world—an example that sooner or later must be followed by our neighbors.

There should be but one general feeling in the colonies on the subject, and we are persuaded that

this will be the case in the West Indies as soon as

as the causes of irritation growing out of the

temporary relation of master and apprentice shall be dissolved, by the termination of the year 1840; here the progress of the new relations are more ad-

vanced. The conveniences in domestic life having

only those servants who work cheerfully because

they work for wages, will be felt, and the glory of

belonging to a nation, who at an immense sacrifice,

confered the boon of freedom on so large a number

of her once servile subjects, and thus prepared the

way for general emancipation, will be appreciated by all; but the reflecting and benevolent will not al-

low even temporary causes to make them view with

disapprobation the laudable feelings of those imme-

diate objects of the abolition act, who endeavor in

it to express their sense of the benefits that have been con-

dentially. They certainly can have no motive to represent their condition as worse than it is, and they have abundant means of knowing. We take the following from "A Detail of a plan for the Moral Improvement of Negroes on Plantations. Read before the Georgia Presbytery, by Thomas S. Clay. Printed at the request of the Presbytery." Mr. Clay is himself a slaveholder. He says, on page 13,

"A subject, not less important, presents itself in the *decelings* of the negro, and, until greater attention is paid to this subject, it will be impossible to inculcate and maintain regard for decency, which is so essential to good morals. Our physical habits have a vast influence on our moral; neither can they be entirely separated. Man is a physical, as well as a moral being; and this fact must always be kept in view, in our endeavors to give elevation to his character. Should we fail to do this, the subjects of our philanthropy will point out the inconsistency, and distract our sincerity. These reflections are strikingly applicable to the evils obviously arising from the mode of lodging in negro houses. Too many individuals of different sexes are crowded into one house, and the proper separation of apartments cannot be observed. That they are familiar with these inconveniences, and insensible to the evils arising from them, does not, in the least, lessen the unhappy consequences in which they result."

Crimes and Punishments.

The same writer says, on page 17 and 18.

"There are several prevailing errors connected with crimes and punishment, in the present system of plantation discipline, and, first, there exists a wrong scale of crime. Offenses against the master are more severely punished than violations of the laws of God, or faults which affect the slave's personal character or good. As examples, we may notice that running away is more severely punished than adultery, and idleness than Sabbath-breaking and swearing, and stealing from the master than defrauding a fellow-slave. Under the influence of such a code as this, it cannot be a matter of surprise that the negro forms faulty estimates of the comparative criminality of actions. And further, the general mode of inflicting punishment tends to confound these distinctions. The whip is the general instrument of correction; and so long as a negro is whipped, without discrimination, for neglect of work, for stealing, lying, Sabbath-breaking, and swearing, he will very naturally class them all together, as belonging to the same grade of guilt. In a good code of discipline, the punishment will always be suited to the nature and enormity of the crime; and it is highly important that this measure should be well adjusted, for the common people will judge of the criminality of the act by the nature and extent of the punishment.

COMMUNICATIONS.

The following four articles are from the pen of a minister in a slave state.—EDITORS.

Southern Feeling.

The entire feeling of the south, on the subject of slavery, is perhaps not fully known at the north. From the *exposure* and *phreny* of the *lovers of slavery* and the *tenacity* and *subtlety* of many who, in their hearts, hate slavery, the genuine friends of freedom at the north may suppose, that in the south, there is a unity of thought and feeling, in opposing every thing that points towards emancipation. It is true, that nearly all our men of property and influence are slaveholders. And when it is known that nearly all our governors, our members in the national and state legislatures, our judges, lawyers, doctors, merchants, and even our preachers and deputy post-masters, have vested, in human property, a large share of all they are worth, and that they are interested in preventing a change in public sentiment on this subject, it may be easily conjectured that it requires no small share of moral courage to lift a quill, or raise a voice against this mighty array of influence. Hence the general silence. Notwithstanding all this, the anti-slavery cause has, in the south, many friends, "but secretly, for fear of the Jews."

Anti-Slavery Societies do no good.

It is sometimes said, "Anti-Slavery Societies do no good." It is not true. Men who have always hated slavery, say their eyes were never opened to the enormities of slavery, till since the organization of these societies.—One good.

Some have been convinced that slavery is a sin, and have emancipated, the assertions of pro-slavery men to the contrary notwithstanding.—*Another good.* Do you say, "Who? give us the chapter and verse?" In Bedford county, Tennessee, two gentlemen, Esqrs. Leeper and Kennedy, members of the Presbyterian church, and among the most influential, have let their oppressors go free. They are not young men of undisciplined minds—they have passed the meridian of life. They are not *northern fanatics*—they were born and raised in the south. Nor are they men of questionable piety and philanthropy—they have been long and well tried.

Many slaveholders, whose consciences are not leather bags, are restless and uneasy.—*Another good.*

The whole community are beginning to see that slavery is a great and growing evil.—*Another good.*

Southern Logic.

Some in the south, rail out against anti-slavery societies, and say, "they have done a great deal of harm—public sentiment had undergone a great change, and we were nearly all ready to emancipate; but the impertinent intermeddling of the abolitionists have enraged the people so, that instead of emancipating, they will only treat their slaves with greater severity." This is *pro-slavery declaration*. But you will never hear one acknowledge that he was foolish enough to abandon common sense and humanity, because of the impertinence of abolitionists. Oh, no. Each one applies this foolish reasoning to every one except himself; and he is sure to preface such discourse, by saying, "I am as much opposed to slavery in the abstract, as any one, and I wish we were clear of them—but—but!"

Pro-slavery men have surely studied some curious logic. They use strange arguments and draw strange conclusions. About as much to the purpose as the discourse of a certain Rev. G. W. Somebody, of Philadelphia, at the Colonization meeting in New York. He made a few long strokes, with an evident intention of abolishing the abolitionists. But premises, arguments, conclusion and all, amounted to some praise of the "beauty" of the "ladies," "not the 'good old maid's' we suppose," their "benevolence," and "sweet service." (He don't allude to the "sweet service" of some thousands of females at the south who work in the cotton fields.) Such men will not make abolitionists—they will do well to make speeches at female schools. Men are needed in the ranks of abolitionists, who can feel for the oppressed as well as admire the beauty of the ladies.

Discrepancy.

Pro-slavery men of the better sort go to the *Bible* for arguments, those of the baser sort appeal to *tar and feathers* and *brickbats*.—Too many arguments favor a bad cause.

Pittsburgh, Oct. 24, 1836.

J. G. Birney, Esq.

My dear Brother—

The most common charge brought against abolitionists is, that they are *uncharitable*, and *needlessly severe* in denouncing slave-holders and their apologists. That this may be the case in some instances, I will not deny; for we, like our enemies, are but men, and liable to mix up an impression with the holier purposes of our hearts. But still, the greatest temptation to wrong is on the other side. When we set the commercial world, the political world, the benevolent world, the infidel world, and the christian world, (as called,) banded together to persecute, justify, shield, or excuse, as the case may be, crimes of the most odious and abominable character, under the name of slavery, we are ready to say, surely all, all these cannot be wrong, or not so seriously wrong as we supposed.

Still more; when we see men, both in the pulpit and out of it, whom "all men speak well of," for piety, pure and undefiled, and that of long standing, we are ready to ask is it possible, these lights of the world, eyes to the blind, and teachers of righteousness, are either so ignorant or blind or wicked, as our views of slavery would lead us to suppose? If we avoid the affirmative, we must get into the fashionable system of *untempered daubing*. And into this error, our brother Hezekiah Johnson, in his last Essay on Slavery has fallen. (See Philanthropist, Sept. 30.) He must permit a brother who loves him, to correct this error faithfully, for it is a leaven, which, if not purged out, will corrupt all our principles and all our measures; and we shall, perhaps, for the last time, sink into a lethargy, from which to be awaked only by some such judgments as those which both amazed and destroyed the inhabitants of Sodom.

I will first give two passages from brother Johnson's essay, and then offer a few remarks thereon. Near the commencement he says, "I am satisfied from an acquaintance with slaveholders, that many good men hold slaves. These good men do not realize, that slavery in such a flagrant crime as it is. If they did, they could not continue to be slaveholders," &c. At the close he says, "Hence the doctrine, that a man can have property in his fellow man, is one of the most egregious errors in morals—and slaveholding is one of the blackest crimes on earth." Collate these passages, and what do they mean? Why, that good men may be so blinded as not to realize the *blackest crimes on earth*? Yes, that good men, that is christians, men taught of God, temples of the Holy Spirit, born from above, created anew in Christ Jesus unto good works, may commit the blackest crimes on earth! How long, we are not told. We know how long these "blackest crimes on earth" have been committed, and we have good reason to suppose they will be continued, so long as this *untempered daubing* continues. Upon every principle but that of *falsification* they who commit "the blackest crimes on earth" should be called the *blackest criminals on earth*; and doubtless, they would be, were it not that the crime has received *christian baptism*, is clothed with the *sacerdotal robes*, and in the person of the arch murderer, is transformed into an Angel of light, *His* ministers also into the ministers of righteousness! But suppose these "blackest crimes on earth" were committed on the person of brother Johnson, his wife and children, would he then call the perpetrators "good men"? I know not. He would then call them "the blackest criminals on earth." But do those crimes evince less turpitude, and assume a fairer hue when committed against those who have so long endured all the privations, and all the woes that devils could devise, or wicked men excuse? certainly not; but we are often told, popular opinion has made a difference! At what period of the world was it when popular opinion did not constrain the will of God, and trample on His law? Truly, sinners of all classes, and especially those who profess to be *teachers* pretend to find excuses and contingencies in *their own cases* by which they *destroy themselves and those who hear them*! With bloody hands they smear the book of God, and then they cannot read the condemnation of their darling crimes. But will that excuse them? And shall we be found calling their already deluded, but somewhat roused, consciences by saying, "You may be good men, though you commit the blackest crimes on earth." I hope not; but if we do, we are disarmed of every weapon with which to attack a polluted church that stands in the breach to keep off the abolitionists from charging the consciences of slaveholders. As the church has so long corrupted herself, called darkness light and good evil, justified the wicked and condemned the righteous, and made merchandise of the lamb of the flock, it is high time we should cease from man and go back to the standard of goodness, which the *Holy One* has given us: namely, to love God with all thy heart, &c. and thy neighbor as thyself. No savages have yet been discovered, who do not know the difference between *MINE* and *THINE*. How comes it to pass that slaveholders, called "good men," super saints and doctors of Divinity, do not, except on the principle, "If the light that is in thee be darkness, how great is that darkness!" a darkness exceeding barbarism. Either this must be the case, or the alternative of their being the greatest criminals upon earth, for, according to the Divine law, their crimes must be proportioned to their knowledge.

May the Lord bless your labors in His cause, and keep you under the shadow of His wing, is the prayer of yours, in the cause of the dumb.

HUMANITAS.

Extract of a letter from E. Weed to the Corresponding Secretary.

New Society.

Since our meeting at Georgetown, I have lectured at Red Oak, Decatur, West Union, Sandy Spring, Mount Leigh, West Liberty, and in the vicinity of Hillsborough. No disturbances at either of those places. At Sandy Spring, I organized a society—15 members. It was the first effort of the kind there. Many more were convinced that our principles are right, who will enrol themselves with us before long.

Zeph Haywood is president.

Post office—address Rockville, Adams county.

At Mount Leigh, the Scott Township Association pledge themselves to pay into the funds of the State Society, at their next quarterly meeting, \$15. They will undoubtedly raise twice this amount. That society now numbers about 80 members. At the close of my lecture at West Liberty, 29 signed the constitution of the Sinking Spring Anti-Slavery Society, and 32 the petitions to Congress.

I arrived here last evening from Greenfield, where I had been to attend a meeting of our Presbytery. We had a harmonious and deeply interesting session. The Presbyteries have not abated a tittle of their interest in the anti-slavery cause, but are coming up to the work with increased energy and holy zeal.

Yours, as ever, in the cause of the oppressed,

E. WEED.

Church Action.

J. G. Birney, Esq.

Dear Sir—

I rejoice that the Philanthropist is yet alive, notwithstanding the fiery trial to which it has been subjected. It came on to-day, and a few days since the pamphlet, for which I thank you.

The Synod of Genoa, which met at Penn Yan, on the 4th Oct. inst., embracing the central portion of New York, and consisting of about eight Presbyteries, adopted the following resolution on slavery, which if you think best you will publish in the Philanthropist.

Very respectfully yours,

DYAN FOOTE.

Ludlowville, N. Y., Oct. 8, 1836.

Whereas, the subject of slavery has been extensively discussed within our bounds; and whereas, the judgment of this body has been asked on the merits of the case: therefore,

Resolved, In the judgment of this Synod, that slavery is both a moral and political evil, and ought to be abandoned by all the professed followers of Jesus.

Which was entered on the minutes.

Extract of a letter to Mr. Birney, from a Minister in Kentucky.

"I should, however, tell you, that notwithstanding the great mass of the people here are opposed to abolitionists, yet even among slaveholders you had a share of sympathy in your late trials. We almost all of us feel contempt for the Cincinnati aristocracy."

Defend me from each threatening ill;
Control the waves—say 'Peace' be still.—Cooper.

THE PHILANTHROPIST.

CINCINNATI, NOVEMBER 4, 1836.

Domestic Slave Trade.

The Virginia Times states, that intelligent men estimate the number of slaves exported from Virginia within the last twelve months, at 120,000. About 40,000 of these, they say, have been sold for about \$24,000,000.

This domestic slave trade bids fair to do as much for slavery in Virginia, as the raising of cotton has done for it in South Carolina.

In the discussion between Thompson and Breckinridge, the latter declared that he believed Congress had power to prevent the migration of slaves from state to state, as fully as they had to prevent the importation of them into the states from foreign countries; and that the exercise of this power would prevent, in a great degree, the trade in slaves from state to state. It must be admitted, however, he said, that the exercise of such a power, if it really exists, would be attended with such results of unmixed evil, at this time, that no one whatever would deem it proper to attempt, or possible to enforce, its exercise.

What results would these be, so terrible in character, as to be evil without mixture of good. Family ties would no longer be severed. The mother would not be torn from her offspring. No more would the voice of lamentation be heard, Rachel weeping for her children, and refusing to be comforted because they are not.

Gold would no longer be coined from the tears and agonies of men and women, torn from the home of their childhood, and consigned in chains to all the horrors of a soul-destroying exile.

Twenty-four millions of accrued gain would be lost to Virginia.

The oppressor would soon cease to love that which could bring him no profit, but much trouble, and the roots of slavery would be cut up.

"But the Union would be dissolved!" This is the rod of the slaveholder to bring us to obedience. This is the fearful charm, by which he gains our acquiescence to a system of blasting oppression. The slaveholder has always succeeded in his struggles with the freemen of the north, because he has demanded much, and they little. Slavery has asked for every thing; liberty, for nothing. Slavery has been always aggressive; liberty, only defensive. While the latter has slumbered, the former, with undying vigilance, has availed itself of every opportunity to enlarge the place of its tent, to stretch forth the curtains of its habitation. It has spared not, but lengthened its cords, and strengthened its stakes, breaking forth on the right hand and on the left. Without figure, the freemen of the north have availed themselves, neither of the advantages of the situation, nor of the powers of the constitution, to diffuse their principles, and to magnify their peculiar institutions. The foreign slave trade, in the very beginning, should have been stopped. The domestic slave trade in the very beginning, should have been abolished in the first year of its session. And so of the rest. Where an opportunity offered to strike a blow at slavery, the blow should have been struck. The slaveholders would have found, they had nothing to hope for. Liberty would have been magnified, slavery put to shame; nor should we now be suffering under the insolent demands and haughty menaces of men, emboldened by success, rendered rapacious by concession. If liberty had assumed the same attitude towards the slave states, as slavery has towards the free states, slaveholders by this time would have been taking efficient measures, in all earnestness, to release themselves of the curse.

Water corrupts by stagnation. Iron rusts for want of use. Inaction destroys health. Principle, unacted on, deteriorates. Good and evil are antagonistic principles. Evil never sleeps, but goes about like a roaring lion, seeking whom he may devour. If the good man permit his good to sleep, evil will triumph over it. If a good man would salt the earth, he must act. If good principles are to triumph, they must be proclaimed, acted out, borne onward. Only on such conditions, can liberty annihilate slavery.

That man is a madman, who thinks he can preserve his own virtue, without advocating virtue and rebuking vice.

That man is worse than a madman, who fancies he can maintain his own liberty, when, with indifference, he holds liberty crucified in the house of his professed friends; when with apathy he winks at the enslaving of his brethren. What is the conclusion of the whole matter? The old conclusion:—If the free states would maintain their freedom, *slavery must cease in the south*.

And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Size and union are great objects of ambition with our different sects, as they were with the first post-deliverants. "Go to," is their language; "let us extend our borders, let us multiply our churches without number; and let us make us a name, lest we be scattered abroad." But if we would have a name, we must be united. Union, then, is the great good. In union is strength, in union is greatness. Let this be our motto, and him that would suggest a scheme endangering our union, denounce; let him be as a heathen man and a publican. And that doctrine which is unfriendly to our union, reject: it is a dangerous heresy.

Denominational pride is the vice of the churches; and it is this, which, in so many instances, brings about the entire rejection of a system of measures, for no other reason than its supposed hostility to union. Union is a delightful thing, tending greatly to the promotion of true religion; but when it is loved more than truth, it becomes an evil. Devotion to it is idolatry, and as such is offensive to God, and destructive of the purity of the church.

It was, we presume, this sort of pride, this dread of being scattered abroad, this love of a great name, that led Mr. Lord, the late representative from the English Methodists to their brethren in the U. S., to give the Wesleyan Conference on his return so sweet a report of the doings of the last General Conference. He remarks, concerning the discussion on slavery, "some, it is true, expressed themselves easily, and with undue warmth. There was, however, more self-control, than, considering the subject, I expected."

What did Mr. Lord expect? More wrath—more jealousy—more bitterness—more unrelenting hostility to the friends of emancipation—more indifference to the sufferings of the slave—more worldly wisdom—more crouching down before public sentiment—more reluctance to consider slavery a sin? If so, the General Conference has no reason to thank him for his good opinion.

Mr. Lord must have learned something, we imagine, from republican Americans. Editors and public men in this country, when forced by conscience or self-respect to whisper any thing against the encroachment of the spirit of slavery, or arrogant demands of slaveholders, are sure to prefaze it by expressing their utmost abhorrence of abolitionism. "We are no abolitionists," or, "we consider the whole scheme fanatical," or, "we loathe it from our very souls;" are the peace offerings they bring in their hands, laying them down with the most abject servility at the feet

of the southern oppressors; and then follows the reproof, couched in the most elegant, inoffensive terms, and amounting to about this! "It is not so violent, you might make us angry." And then we have another class of men. They profess friendship to abolition, but are forever finding fault with the conduct of its advocates. The principle they entirely approve, but these abolitionists are so indolent—so harsh—as unmannerly in their censure.

Mr. Lord may have taken a lesson. "Though I approve of the sentiments, and am convinced of the sincerity of the friends of abolition, yet, in some respects, they have acted in my opinion injudiciously." So much for abolitionists. How does he speak of slaveholders? Most kindly, "We would rejoice, if our brethren were to lift up their voices against the evil, but in the southern states, it would be at the sacrifice of life. They must be prepared, as our brethren were in the West Indies, to suffer martyrdom in the cause." It would not be at the sacrifice of life, we presume, if his brethren should cease holding slaves themselves. Though they may not lift up their voices against the evil, yet they would hardly suffer martyrdom for ceasing practice it themselves. Why did not Mr. Lord think of this? Why would he not "rejoice" as much in a good example, as in a good testimony? He certainly must have been aware that the most prominent ministers in the General Conference, from the south, were slaveholding ministers. Why would he not communicate this fact? He could censure abolitionists for their indiscretions; why not rebuke

cess; that an approximation to the brute is the happiest condition of human nature; that the deeper the ignorance, the higher the happiness; that the establishment of the principles of liberty is best effected by their violation; that the best condition of society is secured by carrying out the maxim, that might confers right; that, in a word, a benevolent Creator determined originally to endow a part of his offspring with the incommunicable attributes of his own Godhead, and the rest with the attributes of four-footed beasts!

And yet all this, they must do, before they can hope for the perpetuity of their beloved "institutions." Nay more: they must revolutionize the civilized world; persuade men that the age of barbarism was an age of gold; that the modern doctrines of freedom are dangerous heresies; that what men are used to call, a noble love of liberty, is a mere accidental affection, fit only for a school-boy theme. Nor is their task yet done. Demosthenes must be purged of his errors; Cicero must go through the refining fire; Burke must be cut to fit the iron bed of slavery; the liberty-notes of a Henry must be smothered; and the Bible, the Bible itself, the book of God, must be revised, corrected, expurgated, and forced to pronounce a benediction on slavery.

Chivalrous indeed must be the spirit that shall essay all this. Read then the following:

"Gen. Duff Green has obtained from the legislature of South Carolina an act of incorporation for a company, entitled 'The American Literary Company.' The object is to print books of various kinds, allowing the authors all the net proceeds. It is a part of the plan to defend slavery, and the Washington Telegraph and the Mirror constitute a part of the joint stock of the company, and those papers are together with a series of school books, to speak the feelings of the south, on the subject of slavery."

In further explanation of the above scheme, take the following from the Telegraph of the 5th inst.:-

"The union was a measure of compromise, in which each of the parties were governed by their sense of the common benefits to flow from it; and the attempt to disturb the original agreement by introducing any modification of it, is to be met and put down by the same considerations which were so conclusive at the time of its adoption.

"It is believed the Literary Company will exercise a potent influence in accomplishing this end. We are not the assailants. We ask of our non-slaveholding brethren no change of the original compact. We do not require them to modify their domestic institutions. We do not say that we are more righteous than they. It is they who deny that we are sufficiently just. It is they who find fault with ours. We do not attempt to stir up their people to revolt and bloodshed. It is they who have cast loose the bonds of our slaves. And why is it that they would do so? Is it not because public sentiment has become disengaged? Because their press and their pulpit have so long seemed with error? And is it not owing to a culpable remissness on our part, that under these circumstances, that section has so long furnished our teachers, our preachers, and our books? Is it not palpable that this warfare upon our institutions will cease the moment that we make our own books, employ our own teachers, and our own preachers?

"The potent influence of commerce has tamed down the mad passions of European despots. The love of gain has converted the sword into the ploughshare; and what influence so potent to arrest the mad progress of the incendiary propagandists, who would break up the foundations of our union, as direct appeal to the POCKETS of the section in which they reside?"

One more extract:-

"The south ask, as we have said, nothing more than was conceded at the time of the adoption of the constitution, and engraven upon it; and when it is found that the legal interference of their citizens with our rights, is drawing the trade of the south and west to Baltimore, Philadelphia, New York, and Boston will soon find means to invite its return by suppressing the cause of our complaint; and when it is found that we can make books for our own schools, their books will be adapted to public sentiment with us, and instead of imbibing the sickly sentiment of their diseased philanthropists, we will create a healthy action, which, flowing back upon the north, will contribute greatly to heal that section while it preserves our own."

NOTICES.

We have just read, with interest, an address to the Moral Reform Society of Philadelphia, by Wm. Watkins, a colored man of Baltimore. It is designed to awaken up the minds of his brethren to the importance of intellectual culture, and is well calculated to accomplish this effect. The conclusion of the address is as follows:

Mr. President, I most firmly believe that a good education is the great *sine qua non* as it regards the elevation of our people. Give them this and they cease to grovel;—give them this and they emerge from their degradation, though crushed beneath a mountain weight of prejudice;—give them this and they will command respect and consideration from all who respect themselves and whose good opinions are worth having;—give them this and they acquire a moral power that will enable them to storm and batter down that great citadel of pride and prejudice—that great Babel of oppression that impiously lifts itself to the clouds, vainly hoping to thwart the designs of Him who is thundering in the heavens, "For the oppression of the poor, for the sighing of the needy, now will I arise: I will set him in safety from him that puffeth him."

Sir, give the rising generation a good education, and you instruct them in, and purify them for, all the duties of life—you make them useful citizens and enlightened christians—you refine the pleasures and increase the happiness of their social circles—you banish from their religion that superstition, and from their devotional exercises that wild, ranting fanaticism, which are the legitimate fruits of ignorance, and which can procure for them no other consideration than the pity of the intelligent, or the ridicule of the unthinking;—give them a good education, and then, when liberty, in the full sense of the term, shall be conferred upon them, it will be something more than a "bounding brass or a tinkling cymbal;" they will thoroughly understand its nature, duly appreciate its value, and contribute efficiently to its inviolable preservation.

In conclusion, sir, permit me to say we have much more to animate our hopes than to excite our fears. Ours is a righteous cause—that of our enemies, an arrant one. On the one hand we see arrayed against us abounding impiety, unholiness, pride, grovelling sinful prejudice, and a *high and worldly* policy—on the other hand—the side of unoffending innocence and struggling virtue—we behold an invincible phalanx of all that is liberal and magnanimous, holy, just, and good—the active sympathies of the civilized world, and the moral energies of the universe. Sir, the unholy alliance must capitulate—they must make a virtue of necessity; for we are divinely assured that "no weapon formed against us shall prosper," so long as "the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds of wickedness."

First Annual Report of the Union College Anti-Slavery Society, with an address to Students and an Appendix.

A copy of this has just been sent us. The society, we learn, was formed June 14th, 1836, with fifteen members, it now numbers fifty-one. The address is a sensible article, containing an exposition of the principles, their reasons for combined effort against slavery, their views of this abomination, of the remedy for it, and the plan of operation.

Let our young man arise—let them everywhere engage in this glorious enterprise of emancipation. Actual benevolence will not paltry intellect. "Let the colleges," as John Adams wrote, "join their harmony in the same delightful sound—(liberty). Let every declamation turn upon the beauty of liberty and virtue, and the deformity, turpitude, and malignity of slavery and vice. Let the public dispositions become researches into the ground, nature and ends of government, and the means of preserving the good and demolishing the evil."

Report made at the Beet Sugar Society of Philadelphia, on the culture of the beet-root, and the manufacture

of sugar therefrom, &c. &c.—by James Pedder, agent of the Society.

This is the title of a pamphlet of great interest, both to those who feel concerned in the advancement of our manufacturing and agricultural interests, and to those who are anxiously desirous for the diminution of human suffering in the South. Sometime since, Mr. James Pedder, a gentleman, every way worthy, as it seems, of the trust reposed on, was selected as the agent of the Beet Sugar Society, and commissioned to proceed to France to procure all useful information relating to the culture of the beet and the manufacture of sugar from it. He set out from France on the 8th February, and returned on the 2d of last August. The pamphlet contains the results of his inquiries and observations while absent, and contains, it is likely, abundant information for any who may wish to engage in the beet sugar manufacture. Mr. Pedder remarks, that the poetry of beet sugar making has gone out; it no longer is made to distill in lumps of double refined, and fall into your coffees without cost or labor, but it has left all that any sober-minded man had a right to expect. If 3 acres of beet can be cultivated at a profit of 900 francs, and yield 7,200 lbs. of sugar, 2,400 lbs. molasses, and 18,000 lbs. of cakes, sufficient food from the cakes and molasses to fatten sixty sheep, and raise manure for future crops, all above this must be mere poetry.

United States and Mexico.

From the Philadelphia Daily Advertiser.

"We understand that Mr. Gorostiza, the Mexican minister, arrived at the Mansion House yesterday, from Washington. We are extremely sorry to hear, from a respectable source, that his negotiations with our government have terminated unsatisfactorily, and that he is preparing to return home with his diplomatic family. This will be unwelcome news to the friends of peace, and to the commercial interests of this country."

The National Intelligencer remarks:

"The manner and source of this information leave scarcely any room to doubt the truth of it, extraordinary as it is, that news of such consequence to the people of the United States should first reach the public ear through a channel so circuitous. How can the President answer it to the mercantile community, so deeply interested in the event of a rupture with Mexico, that has suffered them to go on in the usual course of their foreign operations, without letting them be apprised, not even by afeeler in the Globe, or a hint from Mr. Ritchie, that there was any prospect of the interruption of the peaceful relations existing between the United States and Mexico? For any thing the public knows, besides the positive evidence of General Jackson's declaration to the governor of the state of Tennessee, nothing but amicable relations exist or have been thought of between the two countries.

What it is that has induced the withdrawal of the Mexican minister from this country, the Philadelphia paper does not inform us. We can only suppose it to have some connexion with the invasion of the territory of Mexico—her territory, as acknowledged by us in a treaty less than twelve months old, by the troops of the U. S.

In the name of that portion of the American people, who, like ourselves, can never be indifferent to any state of our relations with foreign powers which involves the question of peace or war, we invite the proper officers of the government to declare, authentically, whether it be true that the intercourse between this government and the Republic of Mexico has terminated unsatisfactorily; and, if so, to publish the grounds upon which that intercourse has been broken off, and upon which the Mexican legation is about to depart from the United States.

Resolved, that the late discussions on the subject of slavery have made it manifest, that with all its odious cruelties, it finds many apologists even in the community in which we live, and that, to insure its convenience, manifest a disposition to sacrifice our civil and religious rights; therefore,

Resolved, As the sense of this Association, that we fully believe that God hath made of one blood, all men to dwell on all the face of the earth; and that to deny to any portion of our species the common rights of citizenship, on account of their poverty or complexion, is a wicked infringement of the laws of our creation.

Resolved, that we believe it to be the duty of Christians, as far as practicable, to become acquainted with all the aspects of slavery, and to use all christian and pacific methods to effect its abolition."

Donations.

We are requested by Mr. Buckingham to state that the recent monies remitted by him from Putnam, \$20 was from E. Sturges, and \$5 from B. Gass.

American Anti-Slavery Almanac, for 1837.

Just received and for sale at the Ohio Anti-Slavery Depository. Price per hundred — single 64 cents.

We hope our friends throughout the state will speedily favor us with orders. It is an excellent Almanac, calculated to promote anti-slavery principles, and should be rapidly and extensively circulated.

New Societies.

A Female Anti-Slavery society, formed in East Bradford, Mass. Oct. 3d, Number enrolled, 75. President Mrs. Gardner B. Perry; Secretary, Miss Ellen B. Ladd.

A Female Anti-Slavery society, formed at Millville, Mass. President, Mrs. Louise P. Buffin; Secretary, Miss Abby Pitts.

ANTI-SLAVERY ECCLESIASTICS.

A New Church.

A Free Congregational church was recently organized, to be located in Illinois, about twenty miles east of Rock Island city.

Amongst the resolutions adopted, as forming a part of its standing rules, was the following:

"This church will receive no individual to its fellowship who does not adopt the principles of immediate abolition, and such as are willing to do what they can to break every yoke."

Black River Baptist Association, N. Y.

This Association, as we learn from the Liberator, at a meeting held in June last, at Leyden, Lewis county, N. Y., passed the following resolutions with great unanimity, only one voting in the negative.

"Whereas, the late discussions on the subject of slavery have made it manifest, that with all its odious cruelties, it finds many apologists even in the community in which we live, and that, to insure its convenience, manifest a disposition to sacrifice our civil and religious rights; therefore,

Resolved, As the sense of this Association, that we fully believe that God hath made of one blood, all men to dwell on all the face of the earth; and that to deny to any portion of our species the common rights of citizenship, on account of their poverty or complexion, is a wicked infringement of the laws of our creation.

Resolved, that we believe it to be the duty of Christians, as far as practicable, to become acquainted with all the aspects of slavery, and to use all christian and pacific methods to effect its abolition."

The Congregational Union of Scotland.

From the Vermont Chronicle.

PROCEEDINGS IN RELATION TO AMERICAN SLAVERY.

At the Annual meeting of the Congregational Union of Scotland, very numerously attended by ministers and members of the Congregational churches, and held in Argyle Square Chapel, Edinburgh, on Thursday evening the 5th of May 1836, the Rev. G. D. Cullen of Leith, in the Chair. After the ordinary business had been transacted, the following Resolutions on the subject of American Slavery were moved by the Rev. Ralph Wardlaw, D. D. of Glasgow, seconded by the Rev. David Russell, D. D. of Dundee, and unanimously adopted:

We copy only a part of the Resolutions.—Ed. Philian.

4. That we cannot but regard with feelings of special interest our transatlantic brethren in the United States of America, congratulating them on their participation with ourselves through the kindness of the same universal Ruler, in the precious blessings of a common freedom and a common Christianity, holding in admiration the amount of christian liberality and christian effort evinced by them, in the dissemination of the Word of God and of the education requisite for the use of it through every part of their own territory, as well as for the complete evangelization of the world. But that in proportion to the delight we have experienced in hearing of such triumphs of christian principle amongst them, have been our astonishment and concern, that both their freedom and their religion should be so sadly tarnished by the incongruous association of them with slavery, to so vast an extent, in all its hideous forms of traffic and oppression, and, in regard to millions of immortal fellow creatures, dependent upon them,—the systematic proscription by severe penal laws of all that instruction which might impart to the victims of corporeal thrall, the knowledge which enlightens and saves the soul, and the liberty wherewith Christ makes sinners free; and our wonder and sorrow are rendered the more intense by the information that so many christian men and christian ministers stand chargeable with what we are constrained to denote the sin of slave-holding, and slave-dealing, in direct contravention, as we hold it, to be, of those principles and precepts which it is the very object of the Christian ministry to compound and inculcate and of the Christian character to exemplify.

5. That God having made of one blood all nations of men to dwell "on the face of the whole earth,"—and all sprung from a common origin, having become the subjects of a common guilt and the objects of a common redemption. We sincerely lament the extensive and deeply rooted prevalence of a prejudice so unworthy the generosity of freemen, and the humility and dignity of Christians, as that against color—a prejudice by which so many millions of fellow men are placed under an unmerited and disgraceful opprobrium, are excluded from intercourse; are prevented from availing themselves of such advantages as might enable them to evince their fair average of intellectual endowment and moral capabilities, and so to assume the position in society to which they might thus establish their claim; and even in many instances are doomed to retain the stigma of marked separation in those ordinances of christian communion, where all distinctions ought to be merged in the common characters of fellow sinners and fallen saints.

6. That we cannot adopt as the principle of our conduct, the spirit of the first murderer, "Am I my brother's keeper?"—but in the better spirit of that religion which associates in one holy and blessed fraternity "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," and which imperatively prohibits our "suffering sin upon our brethren," we feel it our incumbent duty to expostulate most affectingly, most respectfully, but most earnestly, with our transatlantic fellow Christians imploring them to lay to heart, in this matter, their duty to God the common Father, to Christ the common Saviour, to their kindred of the human family, and especially to those members of the redeemed family of God, who, with themselves, shall form a part of the multitudinous man, man's number, out of all peoples and kindreds, and nations, and tongues, that shall stand at last before the throne and before the Lamb; to those themselves from their lethargy, and, in the power of the principles of our common faith, with the largeness of heart which Christianity inspires, the regard to humanity and justice which the royal law demands, and that practical consideration of the true interests of their country, which a sound policy dictates, to unite their efforts and their prayers in breaking asunder the yoke both of cruel bondage and of degrading profligacy, as well as for the welfare of all the nations of men to whom we are constrained to be chargeable.

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SLAVERY.

From Zion's Watchman.

The Laws of God and the Laws of Slavery.

"Choose you this day whom you will serve."—

Joshua xxiv. 15.

"Thus saith the Lord."

"Ye have made the commandment of God of none effect."

1. Search the Scriptures.

John v. 39.

2. Not forsaking the assembling of ourselves together, &c.

3. Train up a child in the way he should go, and when he is old, he will not depart from it.

Prov. xxii. 6.

4. What God hath joined together, let not man put asunder.

Mark x. 9.

5. Go ye therefore and teach all nations.

Matt. xxviii. 19.

We unto you lawyers, for ye have taken away the key of knowledge.

Luke xi. 52.

Deut. vi. 7.

In N. C. it is unlawful to teach a slave to read or write, or to sell or give him any book or pamphlet Bible not excepted.

In Lou. the penalty for teaching slaves to read or write is one year's imprisonment.

6. Go ye into all the world and preach the gospel to every creature.

Mark xvi. 15.

Exhort one another daily.

Heb. iii. 13.

7. Feed my lambs.

John xxi. 15.

Come, ye children, hearken unto me, I will teach you the fear of the Lord.

Ps. xxxiv. 11.

8. Wisdom is the principal thing; therefore get wisdom, and with all thy getting, get understanding. Take fast hold of instruction.

Prov. iv. 7, 13.

Though similar laws do not exist in the other states, yet they are but very few Sabbath schools for slaves. In 1830, the number of slaves under the age of 24, was 1,323,490; number of free colored persons in slave states under 24, 108,149.

8. In South Carolina, any assembly of free negroes, even in presence of white persons, "is a confined or secret place, for the purpose of mental instruction," is an unlawful assembly, and may be dispersed by the magistrate, who is authorised to inflict twenty lashes on each free negro, mulatto or slave attending the meeting.—Stroud, 89.

9. In South Carolina, if a free negro entertains a runaway slave, he forfeits £10, and if unable to pay the fine, as must almost always be the case, he is sold as a slave for life. In 1827 a free woman and her three children were thus sold for harboring two slave children.

10. In Kentucky white men suffer death for four crimes only, slaves for 11.

In Va. there are 71 crimes for which slaves suffer death, and whites nothing worse than imprisonment.

In Mississippi these offenses are 38 in number, and for several of them whites are not punished at all.

The slave is without religious instruction, unable to read, too ignorant to comprehend legislation, and probably does not know of the existence of half the laws by which he suffers. Thus slaveholders do in effect say, "Where little is given, much shall be required."

11. One witness shall not rise up against a man for any iniquity, or for any sin at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Deut. xix. 15.

Luke xii. 47, 48.

12. Neither a slave or free colored person can be a witness against any free white man, in a court of justice, in any case, but they may testify against a slave or free colored man, even in cases affecting life.

Stroud says, this law "places the slave who is seldom in view of more than one white person at a time, entirely at the mercy of this individual." (p. 56.) He has a full license to commit

any crime with impunity, for it cannot be proved against him.

13. Thou shalt not deliver unto his master the slave who is escaped this law in their intercourse with one another, but the free states (as the constitution is generally interpreted) have entered into a solemn compact with slaveholders to set it at defiance.

Deut. xxiii. 15.

1. Most of the slaves are not allowed to learn to read, and therefore cannot read the Scriptures.

2. In Georgia, any Jus- tice of the Peace may at his discretion break up any religious assembly of slaves, and may order each slave present to be "cor- rected without trial, by receiving on the bare back twenty-five stripes, with a whip, switch, or cow- skin."—Str. 91, 92.

In Virginia, all evening meetings of slaves, or of free blacks or mulattoes associating with slaves, are forbidden.

Laws of similar tendency exist in many of the slaveholding states.

3. The laws recognise not the parental relation as belonging to slaves.—A slave has no more legal authority over his child than domesticated brute has over their young.

4. The law affords no protection to the marriage of slaves. They may indeed be formally married, but so far as legal rights and obligations are concerned, it is an idle ceremony.

5. Train up a child in the way he should go, and when he is old, he will not depart from it.

Prov. xxii. 6.

6. What God hath joined together, let not man put asunder.

Mark x. 9.

7. Go ye therefore and teach all nations.

Matt. xxviii. 19.

We unto you lawyers, for ye have taken away the key of knowledge.

Luke xi. 52.

Deut. vi. 7.

8. Go ye into all the world and preach the gospel to every creature.

Mark xvi. 15.

Exhort one another daily.

Heb. iii. 13.

9. Feed my lambs.

John xxi. 15.

Come, ye children, hearken unto me, I will teach you the fear of the Lord.

Ps. xxxiv. 11.

10. And the servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

Luke xii. 47, 48.

11. One witness shall not rise up against a man for any iniquity, or for any sin at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

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Duty of Females to Petition for the Abolition of Slavery in the District of Columbia.

Extract from an Address of the Female Anti-Slavery Society of Philadelphia, to the women of Pennsylvania.

they will see so much truth, that they will never consent to sell to slavery.

A MAN OF COLOR.

LETTER II.

Those patriotic citizens, who, after resting from the toils of an arduous war, which achieved our independence and laid the foundation of the only reasonable republic upon earth, associated together, and for the protection of those inestimable rights for the establishment of which they had exhausted their blood and treasure, framed the constitution of Pennsylvania, have by the ninth article declared, that, "All men are born equally free and independent and have certain inherent and indefeasible rights, among which are those of enjoying life and liberty." Under the restraint of wise and well administered laws, we cordially unite in the above glorious sentiment, but by the bill upon which we have been remarking, it appears as if the committee who drew it up mistook the sentiment expressed in this article, and do not consider us as men, or that those enlightened statesmen who formed the constitution upon the basis of experience, intended to exclude us from its blessings and protection. If the former, why are we not considered as men? Has the God, who made the white man and the black, left any record declaring us a different species? Are we not sustained by the same power, supported by the same food, hurt by the same wounds, wounded by the same wrongs, pleased with the same delights, and propagated by the same means? And should we not then enjoy the same liberty, and be protected by the same laws? We wish not to legislate, for our means of information and the acquisition of knowledge, are in the nature of things, so circumscribed, that we must consider ourselves incompetent to the task; but let us, in legislation, be considered as men. It cannot be that the authors of our constitution intended to exclude us from its benefits, for just emerging from unjust and cruel emancipation, their souls were too much affected with their own deprivations to commence the reign of terror over others. They knew we were deeper skinned than they were, but they acknowledged us as men, and found that many an honest heart beat beneath a dusky bosom. They felt that they had no more authority to enslave us, than England had to tyrannize over them. They were convinced that if amenable to the same laws in our actions, we should be protected by the same laws in our rights and privileges. Actuated by these sentiments, they adopted the glorious fabric of our liberties, and declaring "all men" free, they did not particularize white and black, because they never supposed it would be made a question whether we were men or not. Sacred be the ashes, and deathless be the memory of those heroes who are dead; and revered be the persons and the characters of those who still exist and lift the thunders of administration against the traffic in blood. And here my brethren of color, let the tear of gratitude and the sigh of regret break forth for that great and good man, who lately fell a victim to the promiscuous fury of death, in whom you have lost a zealous friend, a powerful, an Herculean advocate, a sincere adviser, and one who spent many an hour of his life to break your fetters, and ameliorate your condition—I mean the ever to be lamented Dr. BENJAMIN RUSH.

It seems almost incredible that the advocates of liberty, should conceive the idea of selling a fellow creature to slavery. It is like the heroes of the French revolution, who cried "Vive la Republic," while the decapitated Nun was precipitated into the general reservoir of death, and the palpitating embryo decorated the point of the bayonet. Ye, who should be our protectors, do not destroy. We will cheerfully submit to the laws, and aid in bringing offenders against them of every color to justice, but do not let the laws operate so severely, so degradingly, so unjustly against us alone.

Let us put a case, in which the law in question operates peculiarly hard and unjust:—I have a brother, perhaps, who resides in a distant part of the union, and after a separation of years, actuated by the same fraternal affection which beats in the bosom of a white man, he comes to visit me. Unless that brother be registered in twenty-four hours after, and be able to produce a certificate to that effect, he is liable, according to the second and third sections of the bill, to a fine of twenty dollars, to arrest, to imprisonment and sale. Let the unprejudiced mind ponder upon this, and then pronounce it the justification of a free people, if he can. To this we trust our cause, without fear of the issue. The unprejudiced mind pronounces any act tending to deprive a free man of his right, freedom and immunities, as not only cruel in the extreme, but decidedly unconstitutional both as regards the letter and spirit of that glorious instrument. The same power which protects the white man, should protect

A MAN OF COLOR.

On a Bill before the Senate of Pennsylvania, April, 1813.

LETTER I.

O Liberty! thou power supremely bright, Profuse of bliss and pregnant with delight, Perpetual pleasures in thy presence reign, And smiling plenty leads thy wanton train.

ADISON.

We hold this truth to be self-evident, that God created all men equal, and it is one of the most prominent features in the Declaration of Independence, and in that glorious fabric of collected wisdom, our noble Constitution. This idea embraces the Indian and the European, the Savage and the Saint, the Peruvian and the Laplander, the white man and the African, and whatever measures are adopted subversive of this inestimable privilege, are in direct violation of the letter and spirit of our Constitution, and become subject to the animadversion of all, particularly those who are deeply interested in the measure.

These thoughts were suggested by the promulgation of a late bill before the Senate of Pennsylvania, to prevent the emigration of people of color into this state. It was not passed into a law at this session and must in consequence lay over until the next; before when, we sincerely hope, the white man, whom we should look upon as our protectors, will have become convinced of the inhumanity and impolicy of such a measure, forbear to deprive us of those inestimable treasures, liberty and independence. This is almost the only state in the Union wherein the African race have justly boasted of rational liberty and the protection of the laws, and shall it now be said they have been deprived of that liberty, and publicly exposed for sale to the highest bidder? Shall colonial inhumanity, that has marked many of us with shameful stripes, become the practice of the people of Pennsylvania, while mercy stands weeping at the miserable spectacle? People of Pennsylvania—descendants of the immortal Penn—doom us not to the unhappy fate of thousands of our countrymen in the southern states, and in the West Indies; despise the traffic in blood, and the blessing of the African will forever be around you.

Many of us are men of property, for the security of which we have hitherto looked to the laws of our blessed state, but should this become a law, our property is jeopardized, since the same power which can expose to sale an unfortunate fellow creature, can wrest from him those estates, which years of honest industry have accumulated. Where shall the poor African look for protection, should the people of Pennsylvania consent to oppress him?

We grant there are a number of worthless men belonging to our color, but there are laws of sufficient rigor for their punishment, if properly and duly enforced. We wish not to screen the guilty from punishment, but with the guilty do not permit the innocent to suffer. If there are worthless men, there are also men of merit among the African race, who are useful members of society. The truth of this, let their benevolent institutions and the numbers clothed and fed by them witness. Punish the guilty man to the utmost limit of the law, but sell him not to slavery!

If he is in danger of becoming a public charge, prevent him. If he is too indolent to labor for his own subsistence, compel him to do so; but sell him not to slavery.

By selling him you do not make him better, but commit a wrong, without benefiting the object of it or society at large.

Many of our ancestors were brought here before the Justice of the Supreme Court, and by whose opinion Griffiths was justified and the conviction was accordingly reversed.—*Essex Gazette.*

Mr. Samuel Slater, the former owner of the slave child, set free by an opinion of the Supreme Court of this state, has published a singular letter in the *Gazette*, in which he complains of that decision, and writes with great bitterness. Speaking of the decision of the court, he says—"the fellows (Chief Justice Shaw, &c.) ought to have given me the child." Mr. Slater, we presume, is a gentleman at the South. This language, however, is not becoming.

At the north we do not call our judges of the Supreme Court "fellows."—*Bost. Press.*

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